

M1571
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Group IV
New York City

Part One

Mr. Nyland: Well, I can hardly see those there on the side, so I don't know, you'll have to fight it out. But for how many years, George, have I sat there?

George: About seven.

Mr. Nyland: A long time.

George: Yes.

Mr. Nyland: And I always had a strange kind of a feeling, that when I was talking and ... that you had to crane your neck..

You know, every once in a while I'm reminded of certain things that I remember of my youth and certain things that I experienced; and then linking them up with conditions as they are here, and then one comes to the conclusion that people haven't changed very much. When we have the Barn and the activities and all the different things that we are trying to do, and we have a great many people and different types; and they come with their idiosyncrasies, and they adhere to that to such a great extent that it is so difficult to talk about something else that is also important. And although there is a willingness, a real desire at times that one ought to be a different kind of a person; or basing it on the fact that one knows what one is and it is not entirely right and that certain things have to be done and that kind of striving exists, only at good moments one reaches a result. At other times, almost I would say 'before you know it' certain words are out or an attitude is given, completely mechanical, without any rhyme or reason. That afterwards if one thinks about it you would say "Too bad, I should have been different" ... but of course one isn't, one is exactly as one is. As one is; and afterwards you can think about it and you can wish that you would have been different, it doesn't help anymore.

You see, what I talk about in the last six months is the development of an emotional side of a Man. That in the very beginning, already many years ago when there were discussions about

Work, it was necessary at that time to come to a certain clarity of what is really meant by this process of Observation and Objectivity. And that at that time it was necessary to emphasize an intellectual aspect of it; and gradually out of that we formed the words A, B, C, meaning by that something that we had to do and which the mind could understand; and where it was, then, a process of a certain mental functioning which could produce for a person what we called an 'I'.

And although in the beginning that 'I' was a little bit intellectually tinted, we always said that the 'I' should be also Benevolent; and that also that when one had a diagram and we looked at the development of different kind of 'bodies' as we call them—Kesdjanian and perhaps intellectual body—that they always were parallel, and that in an intellectual approach you could never leave the emotional out. So that when, finally, after several years of talking a little bit intellectually and sometimes as if it seemed that there was no emotion involved than only in a wish that one wants to Wake Up—or at least wants to be Aware—that the emphasis gradually shifted to that what is necessary emotionally in order to give really the energy in order to maintain for oneself a certain state ... or to have a very deep wish and that wish being based on a realization of what one is, that something had to be done with oneself.

We call it 'Work' on oneself in order to develop something that is not developed on Earth—at least not easily—and that Mother Nature doesn't give; and where a Man as he is and as he lives on Earth, is bound by the laws of the Earth; and that Mother Nature will not allow him to undo such laws as long as he lives on Earth, and that the only time when it is, of course, has to be given up is when his physical body dies.

Whatever a Man can conceive as a possibility and whatever makes him start to believe that there is a possibility for freedom even on Earth, it's probably very strange that sometimes such thoughts and such feelings appear. And it has to start with the realization of that what one is, and then a wish for a change, a wish in a certain way that one actually could become free, free from what we then call the 'bondage' of Earth. And that wish has to become quite fundamental. And that even the so-called 'method' intellectually explained is not all that is needed; or rather, it is a very small kind of a thing compared to the attitude that one should have and the wish to actually go in a certain direction, and, for *that* what is really important is first to turn, with one's face or with one's expectations, towards a certain aim. And whichever way that aim, now, is defined—as a function of Man growing up and becoming in our terminology more 'harmonious,' or that it is an actual wish that you would be united with God, or that he feels that that what is in him as a

half-way formation of feeling—is not really justifiable for a Man to live with; and because of that I started to emphasize more and more the emotional attitude in respect to that what is really needed for a Man: And that gradually, then, the wish predominates, and that if that isn't there, that one really will not Work.

So when I talk about feeling and considering it's such an important part of one, and also partly because there is already a little feeling in one compared to the intellect, which is still quite small—for ordinary Man I mean, all Man on Earth I mean, none excepted—that then the beginning has been made to form what we wish to have: That is, an emotional body fully developed. This includes a feeling for oneself in the first place, but also gradually a wish to understand the feeling of other people ... and that the expression of this kind of a feeling in the first place may be directed to one's own development; but when it is as a feeling and becoming more and more an emotional state, that then a Man becomes an emotional creature in his relationship towards other people. And that is exactly what I then don't understand: That one does not share more with others or express, really quite definitely, a certain wish to share, or a wish to understand the conditions in which other people live.

The reason I started out: Because recently something happened, and I want to tell you because it is important for all of us. It has to do, of course, with Warwick, and it has to do with our activities there and the impression we create on the community. And although we may be considered every once in a while a little strange and sometimes it looks as if there is nothing else but a certain form of religion, or at least a philosophy; even if we try to reach it by means of working together physically, that that what Man is and is judged by morally in the rest of the world—that is, the world which surrounds him—is his behavior. And all kind of lovely words and feelings which may be expressed on a Saturday or Sunday are, compared to his behavior as he really is, as if nothing, ... and that when a person does not show any particular feeling—or sympathy or understanding—he is judged in that state, and if he belongs to the little community, the community is judged by it.

We've tried to maintain a certain level. We've warned for certain forms of behavior. Remember, last week I talked about the long-haired ones, and that I do not want to wish to tolerate them. And that I want to have the Barn and the Guest House and all the different things we are doing, on a certain level representative of people who are responsible.

And the emphasis on that kind of responsibility is, of course, two-fold. One is for oneself.

Because if you don't learn to become responsible when you have a chance and then the things in yourself are still flexible enough to start to conform to certain necessities, you will crystallize; and when you get a little older you will not be able to take on a responsibility any longer, and even if you do you will not be able to discharge it because you have grown already so completely mechanical and you act as a cliché. This is the one side. The other side is the responsibility one has to the maintenance of a certain level in Warwick, and it is *that* that bothers me most.

Because we can talk about this many times and we can also institute certain rules more or less you might say even 'autocratic'—in any event, in accordance with certain principles—and then *one* little fact which is quite contrary to that, is liable to breakdown a great deal of effort that has been made.

It is partly our aim to be able to live in that surrounding and be respected; so that they who have seen us and where we in the past have made some mistakes, that gradually we would like to eliminate that. And the fact that we are doing certain work that is also actively engaged and have a little contact with the community and the village and the people, ought to indicate that we are not lazy and that we really want to belong there; and start to grow into the community, at the same time being kept free to do whatever we wish to do.

Recently there was a fire, and the house was occupied by a family with six children. And they had another house which they had rented out, and it happened to be to one of us. And when this fire eliminated the possibility for this family with all the children not to be able to live there, they naturally thought that they could occupy their own house and asked this person could he perhaps move. I'm not mentioning any names—for those who know, they know who—and as the story goes, upon the advice of two others this person originally inclined to let them have it, decided against it and refused. And this, of course, became known so that, as a result the community of Warwick was looking at these representatives of the ideas of Gurdjieff with a kind of jaundiced eye: What are *they* that they—in such a case when there is a family with children burned out of their house, losing all their personal property, having nothing else—that they are refused to have their own house back.

I call this such 'negative' emotional state. I call this such predominance of an intellectual attitude, such a wish of *not* wishing to share, such an accentuation of that what we have a right to have without any kind of human quality even entering, let alone that we as a Group have emphasized for the last couple of years: The emotional side of a Man and that that become

important in one's life, and not the Goddamned intellect, which can always explain certain things in a certain way, and can rationalize. We are people, suffering, and why in God's name can't we immediately say "Of course!, there is your house."

I say this counts 'against' us. And whatever someone else does of our Group ... belonging to our Group is done to all of us. And that's why I mention it: So that you know the way I feel about this kind of a thing. Naturally, I hate it. Although one can explain it—surely there are lots and lots of possibilities of explaining why at that particular time it may have not been so convenient—but it reminds me of the Samaritan, you know, and the priest who walked on the other side and the Samaritan who actually helped. He came because he was involved emotionally and there was something left as a you might call it even 'sympathy' or an 'understanding,' or something: That he could enter into the life of someone else who was suffering or had a terrible experience.

And it is not that I wish for the others to have that same kind of an experience, but if you just could imagine if *your* house burned down, if *you* have an accident, if something happens to *you* and they just pass you by, and that you suffer. And moreover, when there was an added difficulty in this case they asked for their own house, how can they be that way.

And that's why I say, "Why do we talk." Why do we talk about Work when it goes in one ear and through the other out. What is it that you take from these kind of meetings, or listening to some kind of a tape or listening even to a little bit of music. What is it that takes place in you; so that at the time when it needed that something can come out; so that you can say, "Yes, by God, I know" because I feel it, I am a human being, I can share, I can understand that. You can take half my kingdom ... no, you can take *all* of it because for a little while I can live without it.

That is only human, but here we—*we!*—talk, we profess, maybe we think even that we are a little bit more ... a little bit superior, and then this kind of thing happens and there we are: Sometimes we skate on very thin ice, sometimes there is a relation somewhere with the outside world which is not very good for us. I've hinted at it last Saturday or Sunday, and all the time this happens and all the time we are forgetful. Because if it isn't one it's another, it's another, it's another. When we have many people, many things can happen because they're all a little different and differently brought up. And now we get together and we haven't even had time to exchange what is necessary for the maintenance of something like this kind of community at a certain level, and then I ask myself, "What for do we talk."

What is the idea that one says, “Yes God, I will try to create an ‘I’ for myself.” I want to build a Soul for myself. I want to be able to be free from Earth. I want to be able to understand the laws of the universe, and then a little bit of this and it happens. I say it is probably afterwards when you know it, and at the same time the damage is done. And so the gossip goes around: “What are those people, *what* do they really mean. What do they pretend. Look at how they live. Look at what they talk about—religion—but when it comes to the practical application, then what are *they*.” And here we talk about application of a philosophy. We talk about a conduct of life. We talk about the possibility of change, of understanding what we are and what we should not be, and also the wish at certain times at least to fight against it and to do something about one’s own development. And again I say, “What is the matter, how can it be.”

You see? Because it happens once, and it is not a question of simply saying, “Well, it didn’t happen to any one of us.” I don’t know if anybody is here of that ... who knows about it, when it can happen, it can happen! This is a mechanical form of behavior. At some other time in another kind of a condition, you would be liable to do exactly the same thingy—unless you make up your mind that in your behavior this question of feeling for someone else, particularly when they need it and when perhaps it may mean a little sacrifice on your part, that then at least you are human.

That is why it is necessary when you come to the Barn that you enter it with a certain form of trepidation, fear for yourself that perhaps you might still be too mechanical with other people and that a little word that you might say may hurt someone. And it’s not that you have to walk on eggs, but you certainly have to walk as a Man should walk: With full determination of knowing what he is doing, and to be able to control, certainly at times, that what is his doings—his saying, his feeling, his thoughts. And that is why it is a good lesson, that is why I am telling it to you. Because I could hide it and I could just pass it by, and let it go because...

Yes—‘because.’ You see, why should I not tell you. Simply because I wish to share. I want to know. I want you to know. I want you to know why I am disturbed. Because it isn’t right. Not from *any* standpoint is it, and you all are liable to be tempted. And you *have* to know what it means to wish to Work *within* yourself, to be able for your *own* idiosyncrasies to get over them. Someday! ... and at least *wish* to get over them so that actually there is something that becomes much more real for yourself, that you know that at least that what you try to do is becoming to you as a Man.

That is the problem for all of us, and that is why I hope you will remember. One little mechanicality does not make a Man as yet; and there may be times when he is, of course, in a different state and it does not mean that we would be faced with exactly the same kind of a problem, but we talk about principles, you know. We are talking about ordinary unconscious Man. We're talking about a reactive creature, where the first impulse is sometimes determined ... where it is determined by the conditioning of ourselves, and that then the activity is based very often on that first impulse and it may be quite wrong, and maybe at times you have no chance to change it anymore.

What I mean is: Why don't you watch out. Why don't you try. If such things happen that you first, perhaps, consider it a little bit from all different kind of angles; so that when one is in trouble—and not only one of us, but the world—*where* is it that you have to love your neighbor, what is it that you try to do actually to make that a reality for yourself. You can love yourself for the sake of wishing to grow and for the sake of evolving and understanding more, but you have to include not only those that you wish well, but also those who might even do you a little harm. *If*, within you, there is enough of that wish to give. Because if you do, if there is something that you can give actually, it will be replenished. Because, that's the law of Great Nature: That one becomes filled when one is empty; and when the emptiness is caused by one's own wish to be empty, there is more reason that one will become filled.

The emotional road will lead to God. It is the contact that we, as human beings, have with that what is higher than we are. It is the easiest for us as a contact. It is closer home. It's much easier than the contact through a Soul because we have not built one as yet, but we do have the beginning of that what is called a 'feeling,' we have a little bit of solar plexus. We have a heart, even, in existence that could start to function in an emotional sense, and what is needed for us is to pray for that kind of understanding.

If you possibly can, watch what you're doing. Think a little bit before you may make a statement. Try not to be too reactive too quick. Give it time to let it simmer, or to let it penetrate, or for you to formulate, or to consider all the angles that are belonging to it—including yourself and including the difficulty of a sacrifice for yourself—so that at least you can face the world with your open eyes and need not be ashamed anymore for the opinions of a community like Warwick.

It applies to all of us, you know. Don't make a mistake about it. Everybody is involved.

Don't think that you are—any one of us—is superior. Where there is a possibility of growth there is really the possibility of the application of some ideas of Consciousness, and it might give you, at the proper time, a Conscience that can operate within you. You have to give it time. You have to have the wish to develop it, and maybe after some time some of your actions can be colored by that kind of a Conscience.

If you want to drink to that, we can. [Toast]

Part Two

Mr. Nyland: So again, what will you do. Because after a little while you go home or you go somewhere, and again you have to ask yourself the question: What do you take with you. So if you look over ... back, now, look at this evening, one of many. Many times that we have said certain things about Work, about oneself, about daily life, about being engaged in it and involved, about seeing oneself and learning to know what one really is, trying to understand it. What are we made of. What is this that appears in our form on Earth with our name. A human being with aspirations of certain kind at a certain level, engaged in a variety of relationships with different people who have an opinion of you ... [aside: Who's doing that?] ... who have an opinion of you, you have an opinion of them. You have prejudices about people; they, of course, have about you. They really don't know you. Because, what you really are you very seldom show. You don't let your hair down in public, and, you are quite right to keep something to yourself, something that is purely your own.

It's not your name and it's really not your essence because that comes out, every once in a while, too. Your relationship towards what we call simply your 'life'—the life in essence, the life as it is free from all forms, all dimensions, life when one understands it as eternal and infinity, life as one breathes it and maintains it and wish it to be able to live—do you really? This is the problem: Do you want to wish your life to live. Do you want it in the way you are. Do you think it is doing justice? Do you think that your life deserves the way you handle it? Is your life that kind of an entity—dependent of you and still part of you now, and, I would almost say, 'leaving you' when it wishes. You have to look at that part of your life as an entity which was of course born, conceived with you, stays with you. Perhaps that part of your life has even your name, and has that life ... when you separate it from your manifestations and from your feelings and from your thoughts, if that is possible for one to conceive that, what will

remain if everything else dies.

The problem of death, death of yourself physically, all the rest—whatever brain, whatever there is of feeling—all dies, goes in the ground somewhere or is burned up. For what. What is left. What ... what remains, and what is *now*. Is that *now* an entity for you, or is it still very much linked up with what you are as a manifestation.

You understand that the whole problem of 'I' is the separation of life from you, to be able to stand on its own. That's the whole problem. When I talk about the presence of God, it is *that* problem: That instead of this life that you have now being identified with your personality, that then that life becomes identified with God. Or, you use 'I' simply, then, as a vehicle for that life. Actually 'real' life, you call it sometimes. Because that what remains is an existence only. It has a little bit of something in it which can be maintained ... because if it is once in it you can maintain it by eating, but what really concerns one is to be able to take this entity, this little part of eternity—very strange to say it that way—as if it is something that really could be separated from you. And of course that is the difficulty: Because you are all the time identified with this life in the form in which you manifest and in the way you think and the way you feel, and you cannot even conceive of anything that is separate from it. Until you start to philosophize and try to find out...

When you go inside ... inside more and more essential essential, essential finally comes to a point. What is that point. Has that life? That's really the problem: Because if that has life in you, then there is a wish in that for the continuation of the existence of that life as life. And *then* you have the responsibility. Because then you start Work and you start creation of something to ... for the time being to serve as a little vehicle. And you call it 'I' because 'I' is really life *par excellence* for you. Free already. You 'make it,' as it were ... at least you try to create it in such a way. Of course the presence of God—there is no further question. Because that is God for you, and you wish at such a time to be fused with that partly; probably because you want to get away from this Earth... And of course He won't let you. You know that. He keeps you still. "There you are, live your life," He says "live it the best way you can, try to find out what you can make in order to come to Me."

Because God tells you that that what is on Earth is not enough for Him. I do not know if God knows that you exist in this form, really. Or perhaps if He does know, that He feels pity for you. Because He will say "But, it is so simple—you Are, aren't you." All the form, it is as if

nothing, it just *happens* to be because you *happen* to be on the Earth. “Why don’t you leave.” And you say you “have to pay.” Sure: Pay—it’s right, why shouldn’t you pay. For what, for being put in prison? Have we been guilty? Is there something for which we become responsible because we happen to be born? Is there something that was given with us as our birth, as a little document indicating that we were sentenced to a life on Earth? Why!

Because this is the question of prayer. You ask God “Why did You let me live here,” I’ve said it before: You will never find an answer. You will find an answer when you are free from your body. There is a partial answer at the time of physical death. Not entirely complete. The answer that you get, then, is to indicate the direction where the answer will be. Because at the present time you’re at a loss. You don’t know. All you know is a point, but you don’t know where it goes. At the moment of physical death there is that kind of freedom and it says, then, “This is the direction, now you must go.”

Because, after death you still have to Work. Kesdjianian body is only a steppingstone for a long time; and quite lovely because it is so much freer than we are ... think of how free we would be if we need not talk, if we just could Be, if we didn’t have a material form. The freedom we would have to be able to fly away, really to exist as if one is a spirit. Really to be on that kind of a basis where there is so little distinction between people anymore, where there is really not enough of a negativity or positivity to bother. Because everything in a Kesdjianian level is accepted for what it is *with* its proper value which we have lost, this is what we try to find: A measure for our Being, starting wherever you wish. At zero... Where is zero. Stuff and matter, lifeless matter, inorganic material? Life starts at Anulios. Each person has Anulios in him. That is his own Magnetic Center, and when it starts to grow as a result of an embryo and going through all phases of prenatal gestation—all of that gradually being formed, it simply means that that what is now your Magnetic Center, is Anulios telling you “Live,” telling you, “Never mind the manifestations you have to go through.”

Like the Moon and even the Earth, Anulios will take Earth and say “It’s all right, you know you will die, you know it’s only temporary.” You know that if you understand that ... you know that if you understand the Moon and a part of the Earth taken away from the Earth in order to teach the Earth a lesson; that everything was not going to continue exactly the same way but that something had to be done in order to produce a means for Mankind to have a reflection of their manifestations. That they could learn what is the meaning of themselves; as if that indicated for

a Man, when the Moon is formed that there was a chance for him to become free from his manifestations. Because, that's solely the activity of the body. The body without manifestations becomes a lump of matter. It still has to be carried and also that ends ... and that what are the manifestations will give a person a chance to find his own embryo which is his Anulios, his life-giving matter, the growing end of his own world.

One reaches it—this emotional level. That's why I talk about it. That is why perhaps such a thing is enticing to one—to develop one's emotions—because they are marvelous when you can live there and be free from the manifestations as usually expressed. But just Be, and in that not happy, not joyful; just Being in a state of an equilibrium which you don't know on Earth, but that kind of a freedom in which then the emotional state is already a little replica of what it might be in Infinity. Although one goes through a lot in that way still living your karma ... but it doesn't matter because it is much lighter; because then you know because you have understanding where is the direction that one wishes to go when there is no indicator anymore, because one is already so free that any direction will lead to God.

You have to see this—what is the meaning of Work. You have to see what kind of freedom it can give you. And what is the road towards it: It is that emotional attitude of yourself, the wish, as it were, to 'give up' your life. The wish to give up your form and to keep your life, the renaissance for oneself is simply the giving up of that what is useless ... has served its purpose, and now that freedom and the preparation of Work is to know what to do with the freedom of your life when you once die. And the preparation: Where you are now a 'pupil,' as it were, in the services of His Endlessness without knowing where He is, without even being able to understand it until more bondage has been removed.

This is the road towards that kind of freedom, and you'll only find it by loosening yourself of a variety of different manifestations in daily life and to remember, in whatever you manifest, that you have a heart. So that the accent in that what you are doing, can be done whole. Your intellect will take care of that it is done more or less in the right way and moreover the facts of Objectivity can help you to become Conscious, but what you really need is the ability of a Conscience to be able to stand on its own and tell you "This is right, this is wrong." When one knows this, then the manifestations are classified; and gradually out of that will come that what is ... what will belong to you as a full-grown Man, perhaps on Earth, even, becoming harmonious.

You see, that's the aim of talking about feelings: So that feeling can be purified; so that in your activities and all the manifestations with which you are so familiar by this time ... and you know what you are and you know how terrible sometimes and how prejudicial and how unreasonable; how stupid sometimes, how lovely at times also and really beautiful and quiet and in silence, and how you can Be, then, as if something like Anulios comes to the surface and shows you, "This is life." But as yet no direction; only the recognition of life, and the direction you need, the direction you get is your emotional state. The direction then is linked up towards God, you then will know where *you* must go in *your* direction.

We have to go for a long time, still, that way. Because, you see, one cannot understand—and certainly one cannot experience—Omnipresence. And if one says God is *that*, I will admit that it must be but for me it has no meaning. And for that I still need this kind of a direction that is indicated by the Kesdjanian body when it points towards *something*. I do not know where, but away from Earth. That is the thing to realize: Away from your manifestations; placing manifestations in the proper way wherever they may belong, and giving them the value that is required for Mother Earth so that She will not make any fuss; and that She is not entitled any longer to hold you, and that She is even willing to let you go. Because She knows where you are going. She knows you are going towards God, and Mother Earth will not prevent you from that.

What is it that one must have: That ... such simplicity of ordinary life *in* your daily life. Not when you are professionally engaged and completely involved, but the moment when there is a chance: When you wake up and before you go to your work, and in between and every time, like... You live your life with the rules of the game and you have lines to learn by heart; and you use words and formulations in your life and you become professionally correct, and emotionally there is very little, or if there is, it is mixed up with the lines still. What one learns with Work is how to read between such lines of one's life; to see the real meaning of the manifestation and the motivation of it and the result of it, and to know where it belongs, how it is placed in relation to yourself and towards others. *That* you learn by studying, by experiencing your own life history, by being present to it while it is written so that then, at such a time you will know.

Because that what is written is subjectivity, that what is in between the lines is Objectivity; and to be present to that Objectivity will give you a chance to find the direction towards what you then will call 'God.' Until you die; and then God becomes for you the materialization of a certain kind on a different level, in which all the different laws that we know on Earth have

fallen away; in which one lives under a different kind of laws, in which you still, with your karma will Work, but Work in such a way that you know it's right because you have a Conscience.

You Work in daily life. That is the time: In ordinary affairs, in simple things, what you say towards a few people, when you talk to the cats or the birds; or you watch, now, the buds on the tree and the flowers coming out, and every animal apparently being joyful, full of life. You also—life overflowing. Because Spring is a period of abundance. You don't have to worry too much, where life grows it won't be lost. It may be lost for you, but you will be a ... you will have enough to continue.

You know, I said in the month of April you 'discipline' yourself. In the month of April you use this discipline to see what life comes out, and to hold that what you wish to keep. Because that's for you, what flows over is for Mankind. The discipline is to know what to let go, and what to keep for your sake; for the continuation of your life; for the understanding of this life; for the glory of that what is the All-Giving-Life-Maintainer, for that what is life is His Endlessness.

I hope you have a good weekend. I hope you remember, once in a while, a little gathering like this. When it comes back to your mind and you visualize it, I hope even much much later that you still remember that you had a feeling and that something perhaps of an emotional quality was touched; and that then the memory goes together with an association resulting then in a wish never to forget that you have a task. Your task is to get away from this Earth, but it is also ... in that is included to do now what you can do. Mullah Nassr Eddin has a lovely little saying: "So-and-so and that is it, do not sit too long where you shouldn't sit." It doesn't say 'don't' sit, not even where you shouldn't sit, but it says do not sit 'too long.' That is the measure. That is your Conscience. That is will ... how you will allow your energy to flow. That is where you will stop: When that kind of a flow reaches indulgence on the part of yourself, when you will be able to control enough to say "This, now, is enough! Get up, my lazy body, you've sat long enough, now it's time to Work." And then you get up. Don't keep on thinking. Just get up. That is the simplicity of Work. Just Work. Just make the attempt to be Aware. Just *at that moment* realize that you exist and that you can accept yourself as you are, because that's the property of God.

A good weekend.

End of tape